

were brought to Christ, and made profession of faith in Him, *really rejoice in believing*. It is good to hear them tell of their great happiness in knowing that they are God's children. . . . I have the utmost confidence in all of them that they are God's children, and that He is keeping them, and will keep them, till the day of Christ.

"My elders and myself have, I think, really done more in the way of personal dealing with unsaved ones, in telling them of the love of Jesus, since our meetings, than in a long time before. They have had the effect of quickening God's people, and I trust of awakening many who were dead in sins. Those days were truly a season of the outpouring of God's Spirit on this congregation."

We would gladly receive and publish similar notices in this department of THE PRESBYTERIAN.

The following notes, from "The Christian," of

THE WORK IN GLASGOW,

deserves and will repay careful study:—

Mr. Moody would do a great work if he simply went round the various evangelistic centres in our land and made an annual inspection of the noon prayer-meetings. The tendency of them all is to degenerate into preaching meetings. Glasgow has been no exception to this rule, and for some days after the arrival of the evangelists the unsuitability of the old lines was so manifest that Mr. Moody is doing his best for reform. The thing in arrear, in Scotland at any rate, is not light, but life, and the prayer-meeting should be consistently regarded by all workers as the heart of evangelistic movements, and not the head.

Mr. Moody recognizes with great distinctness that the Holy Spirit is the centre of all evangelistic operations.

On Friday, in the course of his sermon, he insisted on the distinction between the

INDWELLING OF THE SPIRIT

in the believer and in the Church. He said, "What Christians want is the Spirit in its fulness. If the Spirit of God is upon us, it must flow out like tapping an arsean well. After the resurrection Jesus breathed upon the disciples and said, 'Receive ye the Holy Ghost.' But at Pentecost the Church was baptized for service. The Gospel we preach is a supernatural Gospel, and it needs a supernatural power to prove it. If a man tries to preach without that, he fails. It is not intellectual power we preach by. I asked a minister in America how his work was getting on, 'Oh,' he said, 'splendidly. Everything's prospering. We're paying all expenses,' etc., etc. 'But how about conversions?' 'Well,' the minister replied, 'it's some years since we had any of that.' The Church is paralyzed for want of the baptism of the Holy Ghost."

Many of you are anxious for your friends, said Mr. Moody, and we want to have prayer for ourselves. We become cold before we are aware of it. I want your prayers for a special anointing. I have looked for a blessing myself, but if you have any regard for me, do plead for the Spirit's power. I have no doubt about the results. God wants the work to go on; but we must get into the dust. The greatest blessing I know of is the spirit of power for service. There is a good deal to turn out before we can have Christ in us as He desires to be. May He show us what is in the way of our getting the full baptism of the Spirit. If any of you desire this baptism, it will do you good to say so.

Ministers, elders, and several well-known workers then rose up, and one by one, in subdued and audible tones, and not a few deeply moved, requested the prayers of the believers present. One mother, in a voice not much above a whisper, asked that she might be kept faithful in her testimony before her household, and that they might all be the Lord's. Mr. Moody made this quietly uttered request known to all, and it was evident that it was the inward desire of many, as he added: "Our lives must be right with God before we can talk to our households with consistency and power."

Your correspondent would fain shrink from details with regard to meetings of such a hallowed character, but if the fact of this burning desire on the part of so many for a holier life may be used of God to lead your readers to their knees for the like blessing, for once the end will justify the means. "I really think these meetings are the best of all." So said our evangelist, and the feeling is shared by all who attend them.

Rev. D. Lowe was asked to say a few words. He said: Met for prayer, not much time may be spent in speaking to one another. But a few words may be useful. We all feel that the power of the meetings is increasing. It was so in Newcastle. I remember one meeting, when Mr. Moody occupied my pulpit, I stood there with him, and had the best opportunity of judging, and his paragraphs, which I can compare to nothing less than grape-shot, fell upon the audience till it seemed like a spiritual battle field, where souls one after another were subdued by the God of Truth. By degrees, wherever our workers went, they had only to open their lips, and gracious results followed.

Mr. Moody said: I wanted Mr. Lowe to tell us of the work of grace at that time in his own soul, but he does not like to speak of himself, so he has told of the work of God in Newcastle; but I venture to say I was a witness of a great change in him, and, as he then expressed himself, as the result of fuller consecration he could not preach but good immediately followed. I remember also one time when at some of my meetings I noticed some women in the audience whose heads were bowed down. I knew they were Christians, and asked them why they did not look up when I was speaking? They said they were praying for me. I said, pray for the people. These godly women said, we will pray for you. By-and-by I began to feel a hungering and thirsting after nearness to God such as I had not before known. It was almost like a new life. I longed for the special anointing of the Spirit, and that God would remove everything, no matter how dear it was to me, out of the way of my usefulness. I say it to the glory of Divine grace, I have been a different man ever since. Sermons I preached before without power were then made powerful in the hands of the Holy Ghost. It is not new sermons we want, but new power with the old truth.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 7, 1882. } THE MISSION OF THE TWELVE. { Mark vi. 7-13.

GOLDEN TEXT.—He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.—Matt. 10. 40.

TIME.—In the autumn of A.D. 28, extending probably into the early winter.

PLACE.—Vers. 1-6—Nazareth and surrounding villages; vers. 7-13—likely in Upper Galilee.

PARALLEL.—With vers. 1-6; Matt. 13: 54-58; vs. 7-13; Matt. 10: the whole chapter; Luke 9: 1-6.

HINTS TO TEACHERS.

Dangers.—Ver. 3 will be a dangerous by-path, unless it be guarded against in speculation and imaginings as to Christ's brothers and sisters. A word or two on this subject will be found in "Notes and Comments." Don't let it engross too much time. So ver. 8, unless you get a thorough understanding of it, may lead you into profitless talk and unwise teaching.

Notes and Comments.—Ver. 1. "From thence"—Capernaum—giving it up from this time forth as his regular abode. "own country,"—Nazareth—not a long journey, about twenty-five miles; rejected once before there, he might yet expect that the mighty works of which they had heard would dispose them to receive Him; "disciples"—twelve, no doubt.

Ver. 2. "Sabbath day"—first after his arrival; "began to teach," as Jewish custom would allow Him to do; "were astonished." The wisdom and power of this great Rabbi were soon seen. "From whence."—He, not of the Scribes, who has lived for thirty years in their midst, a simple mechanic. "Mighty works." This must allude to the reports that had reached them (see ver. 5). "By His hands." They were right in referring the power to the indwelling wisdom.

Ver. 3. "The carpenter." All Jews, even Rabbis, learned some handicraft (so Paul). Luke says, "the carpenter's son"—evident that he had worked at His reputed father's trade in Nazareth. Building—His spiritual work (Zech. 6: 12). The natural inference from this verse is, that Joseph was dead. "Brothers—sisters"—whether step, actual, or cousins, we do not know. Many Protestant writers believe these, the children of Joseph and Mary, own brothers of Jesus.

Ver. 4. He quotes a Jewish proverb and applies it to Himself (John 1: 11) in a higher sense. So it has ever been. Can we, who have not their prejudices to overcome, cast stones at these unbelieving Nazarenes?

Ver. 5. "No mighty work." Why? No faith. Miracles were at once the reward and teachings of faith. Unbelief practically limits Divine power. "Save a few"—a few drops upon the parched land, when they might have had showers of blessing.

Ver. 6. "Marvelled." Wisdom has its wonders as well as ignorance. Here at the want of faith, where it ought to have been abundant; once at its strength, where it could

not have been expected (Matt. 8: 10) "Went round" left Nazareth, never, so far as we know, to return, but kept on teaching in the surrounding villages.

Ver. 7. "Called," "having called," two and two—six pairs. For the arrangement see Matt. 10: 2-4. "Lower over"—the mightiest proof of the divinity of their commission.

Ver. 8. "Take nothing." The general idea through this verse is the dependence of faith "A staff only." Luke says (9: 3) "neither staves." Probably the harmonizing idea is, that if they had a staff they might take it, otherwise they were not to provide one. It was a walking-stick. "Scrip" a wallet or knapsack. "No money in their purse," lit girdle. Money and small articles required for use on a journey are often kept in the folds of the girdle.

Ver. 9. To go just as they were, not carrying any extra garments (see Matt. 10: 10; Luke 10: 4) "Coats," the tunic worn under the mantle.

Ver. 10. As their stay would be short, they were not to waste their time by going from house to house, especially as such a course would be an offence to a hospitable people. Matt. 10: 12 adds that they were to salute the house; Luke 10: 5—they were to say "Peace be to this house," meaning those who dwell in it.

Ver. 11. "Whosoever shall not"—Rev. "Whoever shall not"—"shake off—dust," a symbolical practice: the Jews, as taught by the Scribes, did so when entering their own country from Gentile land. So Paul and Barnabas at Antioch—Acts 13: 51. They rejected those who rejected them—Prov. 1: 24, 28. "More tolerable"—the guilt greater of rejecting Christ than that of the corrupt cities of the plain. Remember and teach that there is a "day of judgment."

Ver. 12. "Men should repent." So had preached John, and so Jesus—not a mere sorrow for sin, but, as we find, a complete change from sin to righteousness—from Satan to God.

Ver. 13. "Cast out many devils"—wonderful power committed to them. "Anointed"—not medicinally, but as the vehicle of healing power; also, likely, as a symbol of the giving of the Spirit.

Topical Analysis.—(1) Christ rejected in His own country, vers. 1-6; (2) The sending forth of the Twelve, vers. 7-11; (3) The work of the first missionaries, vers. 12, 13.

What and How to Teach.—On the first topic we shall have to note the blinding effects of prejudice, and to point out how much evil it has done in the world. Here it prevented these Nazarenes from listening to the teachings of Christ—from accepting His message and Himself as their long-expected Messiah, and shut them out of the glories of His kingdom. It left many of their sick folk, who otherwise would have felt the power of His healing, to languish and die, and sent Him forth from them, never, as we think, to return. John 1: 46-49 will show that while a good man may have prejudices, he will abandon them in the face of the truth; while from chapter 7: 41, 42, 52, we see its blinding effects among the people at Jerusalem, and in the highest court of the nation. Show that prejudice against Christ and His Gospel still exists and works—that religion is thought by some to be weak, unmanly—that its professors are all classed as hypocrites—pretenders, because of the inconsistency of a few. So again, if it is not associated with wealth and power, some men will have none of it. But as the Jesus rejected by the prejudiced Nazarenes is the most potent power in the world's history, so His religion, scorned by the worldly, despised by the mammon-worshipper, and trodden under foot by the votary of pleasure, is to be the one mighty test by which the hereafter of all shall be decided. Happy if those you teach can receive with meekness the word of God.

On the second topic, show how they were to go forth in faith, unencumbered by the things of life—to take only what was absolutely needful, and to place themselves in the Divine hands for the rest; what they had to do: to preach repentance—the great work of Christ's servants to-day—that they were to be the heralds of Jesus, that upon those who rejected them would come a terrible doom, because in rejecting them they rejected Him who sent them—the Christ of God. So now, those who turn away from the message of Christ's disciples are shutting themselves out from hope and salvation.

On the third topic, we can teach how these men, fulfilling the commands of Christ, accomplished mighty works, even healing the sick and casting out devils. Perhaps they went forth on their mission fearing and trembling; but when they came back they could gather to Jesus with gladness of hearts, and tell Him "all things, both what they had done, and what they had taught"—ver. 30. And the true servant of God, worker for Jesus, going forth to his duty trusting in the Master alone, shall rejoice to find that by the power of the Spirit he is able to "cast out devils"—the devils of worldliness, intemperance, covetousness, and many vices which hold in thralldom the souls and bodies of men. So practise, and so teach.

Incidental Lessons.—To guard against foolish and hurtful prejudices.

That some to-day, like the Nazarenes, do, because of this, reject the Gospel of Jesus.

That even Jesus was rejected. Shall His servants wonder if they are likewise?

That the rejected of Nazareth is the Lord of the Universe, the King of kings and Lord of lords.

That labour has been honoured, for Christ laboured.

To pray that God will send forth many labourers; and to say, "Here am I, send me."

That truly to work for Jesus, we must first be His disciples.

Main Lessons.—To beware how we reject Jesus: our eternal future is at stake—Matt. 21: 44; Acts 4: 12. 1 Cor. 1: 18; 2 Cor. 2: 15, 16.

The disciples of Jesus must still preach Him, whether men will receive their message or not—Ezek. 2: 4, 5, 7; Rom. 1: 15, 16; 1 Cor. 9: 16.